

THE REMARKABLE
LIFE & DEATH

of the Lady
APOLLINA HALL Widdow,
deceased in the 21th year
of her age.

By William Typpin, Esquire.

PROV 12. 11.

*A vertuous woman is a crown to her husband,
but she that makes ashamed is a rottennesse
in his bones.*

PROV 31. 30.

*Favour is deceitfull and beauty is vain, but
a woman that feareth the Lord, she shall be
praised*

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APOLLINA HALL Widdow,
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of her age.



As it is a work of
charity to mea-
sure others by our
selves, and to look
on others faults
through the glasse of our own
infirmities; so is it likewise a
matter of prudence and piety, to
regulate our lives by the line of
others, and (next to the square
of Gods word) to take our light,
and direction from such
persons, whose lives do hold
forth the uprightest con-
versa-

verations, and whose actions,
 as well as their professions, do
 speak them holy. I know it's
 common complaint in the
 world, and in truth not without
 out just cause, that the genera-
 lity of people doe idolize exam-
 ples, and study men too much
 but the fault is not in the action
 but in the object, because they
 make not a prudent choice; for
 did we carefully make choice
 of, as the word of God for our
 rule, so the most holy and expe-
 rienced Saints of God for our
 directories, in our Christian way
 Oh how much of heaven should
 we have in our lives, what gra-
 cious helps would these be
 to spiritualize and rectifie our
 judgements, to warm our affe-
 ctions, resolve our doubts, to
 unbottom us many times from
 fancies and superstitious vani-
 ties

and settle our unstable
 parts in the way of truth and
 its grace.

Amongst many sweet ex-
 amples and paterns of ho-
 nester life, that yet through the
 mercy of God, have given
 with some luster in these gloo-
 my daies, I have thought good
 to present this one to publike
 view, not to be contemned be-
 cause of sex, for Gods graces
 to be honoured wherever we
 finde them. Her remarkable
 and blessed and sweet de-
 vout nature out of the same, doe ren-
 der her a patern of imitation, I
 might have said, of admiration
 to all posterity. I should but
 live in a serious businesse, to
 set forth in this place, those out-
 ward accommodations where-
 with God and nature had a-
 dorn'd her, in her person, parts
 and

and parentage, for all these are but as rubbish to true worth, and to inscribe such trifles as any matter of her praise, were but to lay her honour in the dust: but that which is to be commended in her, is her goodness, sweetness in her disposition, humility in her carriage, holiness in her life, cheerfulness in her christian way, stability in her principles which she held, from the which, when once she had found their footing in the word of God (for that was her constant touchstone) nothing could make her to decline. These with many others, are the sweet odours which preserve her as a living monument amongst us, and keep in fresh memory her name on earth, as I doubt not but the Lord hath honoured her with a crown in heaven.

In the declaration of this Ladies short life, for truly she lived but like the sunne flower, swept into the world, and then posied up again : I shall take my life only from the time she first began to give up her name to Christ, accounting of her till then, but in a dead and lost condition ; for before we are in some measure acquainted with the wayes of Christ, before that day-dawn, and that day-starre rise in our hearts, we may be said to be in life, but we live not ; our very being is little better then death and darknesse.

Her education from her very childhood was in a religious way, but in truth, through the soft and frailty of an over-indulgent Guardian too soft and easy, for this indulgency to her inclination in her blossome

A 5 years

years (a caveat to fond Grandmothers) did but serve to advance and strengthen corrupt nature in her against her better self, and to blow the coal of her corruptions into a greater flame. But when it pleased God to call her by his grace, and to reveal himself in her, oh then her former infirmities had an influence on her spirit for her greater good, (see how the Lord draws an antidote out of poison,) and they quicken her indeavours in her gracious way.

About some three years before her dissolution, in the eighteenth year of her age, the Lord began to remove the scales of ignorance from her eyes, and to give her a more through sense and apprehension of the power of sin and Satan upon her soul, and now the high mountain is abased,

and-based, and the stubborn heart
 ad-layed low, and she is become
 na-lambe in her conversation;
 tter-ow she begins to enter into a
 her-ore sad and serious considera-
 me-on of her former course. Now
 call-owever God had dispensed the
 veal-omforts of this life to her with
 for-very free and liberall hand, yet
 ence-e cares not for mans day, the
 ater-ream of her affections are car-
 aw-sed into another channell: now
 and-ll the golden vanities of this
 ours-e, and what ever the world
 efore presented as precious in
 be-er eye, she layes them as de-
 igh-picable things under her foot;
 ord-er thoughts are now transcen-
 s of-ent and heavenward, and both
 d to-e and heart are bound for e-
 ense-ternity: There is nothing now
 over-ands pleasing in her ears, but
 oul-; that hath the stamp of everla-
 in is-astnesse upon it. An everla-
 sed, sting

sting Christ as her way, an ever-
 lasting heaven as her end, an
 everlasting glory as her crown.
 These and the like are the sub-
 ject of her meditations, and take
 up all her joy. She set apart
 four hours in the day for divine
 duties (these were her souls
 repast) and every night before
 she laid her to her rest, she call'd
 her soul to a reckoning, (taking
 the same in writing) what er-
 rours or frailties she had fallen
 into the day past, what incur-
 sions sin and Satan had made
 upon her soul; wherein God
 had been dishonoured, and her
 profession scandalized in her
 Christian walk. And here I
 cannot but commend and ad-
 mire her care and cautious cir-
 cumspecti^on in discharge of
 this duty; for I am credibly in-
 formed, that if at night when
 she

she was to sequester her self to
 this soul examination, some ex-
 traordinary occurrences had
 cast her upon a later hour then
 usuall, so that through heavi-
 nesse of body, and indisposed-
 nesse of minde, she found her
 self dispirited and unfitted for
 that task, her practice then was,
 to stirre up, quicken and enliven
 her spirits, by such means as
 she saw most conducible to that
 end, that so she might come be-
 fore the Lord with life, love and
 chearfullnesse, and not present
 her sacrifice of prayer before his
 glorious throne, with a dull and
 sluggish soul; for she knew well,
 that the exercises of Gods wor-
 ship, how constant soever for
 time and place, yet are never
 carried on to the true comfort
 of the soul, unlesse the heart be
 quickned, and carefully reduced
 into

into a praying condition. Its further observable in this Lady, that she had alwaies a most loving heart, and free, affable, courteous deportment towards all, both rich and poor, that had any thing of Christ in them, especially godly Ministers: and for her charity otherwise to the poor, her religious heart was so affectionately disposed to them, that she could have straitned her own bowels to doe them good; as she did fully evidence by her holy repining at that cost and charge which the necessity of her sicknesse inforced her to, saying, she had spent that cost upon a rotten carkase (that was her own expression) which might have comforted many a poor christian. The wearisome condition of this life, but I beleeve, much more the joyfull
expe-

expectation of a better, made her exceeding willing to die: yet with an humble submission to Gods will, praying, that whether it were life or death, that condition might befall her, whereby God might have most glory. As it was the surest, so was it also the greatest comfort her heart did joy in, that God had spoken peace to her troubled soul, and had graciously vouchsafed her some inward assurance of her salvation, which cost her, she said, many a sweat, and much striving, before she attained thereunto. Being in conference with an intimate friend of hers about the state of her soul; she brake forth into a holy admiration of Gods abundant grace and favour, and of the overflowing streams of his loving kindnesse to her soul: *Oh that*

that God should look upon me, such a poor creature as I am! but all is free grace, saith she, all is free grace: When I enter, saith she, into a sad and serious consideration of my sins, I am exceedingly amazed and cast down; but when again I recollect my self, and looking out of my self, call to minde the free grace of God to me in Christ, Oh then, this comfort refresheth my soul.

She took exceeding great delight in the promises of God, set forth in the new Testament, most whereof (as very credible information gives me) she writ out with her own hand in time of health. Above the rest, that place of S^t John, chap. 11. 13. did more especially affect her; *If ye shall aske any thing in my Name, I will doe it.* She was exceeding sollicitous and fearfull over her self, least any created comforts,

(the

(the Dalilaes of corrupt flesh)
 should creep into, and take pos-
 session of her heart, as appeared
 by this; that being moved by
 a certain person about her, to
 lend for her childe, in which she
 was much delighted; she durst
 not, she answered, trust her de-
 ceitfull heart, lest it should be
 immoderately let out upon her
 childe, as formerly it had been
 upon her dear husband; not
 that she condemned that mea-
 sure of affection which God and
 nature requires to husband and
 children,; for as for her hus-
 band, it was conceived by her
 Physician, that her extream en-
 deavours to preserve his life, was
 the losse of her own: but to in-
 finite how ready and prone our
 hearts are to break the bounds of
 moderation in the things of this
 life, and to live more in the
 creatures

creatures then in God that gave
 them. It was her ordinary cu-
 stome, after the decease of her
 dear husband, so long as health
 and strength did permit, to per-
 form the duties of reading and
 prayer in her family, in her own
 person, so far was she from the
 totall neglect thereof; A fault
 that lies heavy upon this Nation,
 & I fear, one speciall provocation
 of Gods judgements against us
 at this time, and a prevalent
 cause that our streets have
 stream'd with blood. One would
 think it impossible, that in these
 Gospel daies, there should be
 so much atheisme in the hearts
 of any professing the name of
 Christians, as that they should
 with boldnesse and confidence,
 every day partake of Gods bles-
 sings, (yea, cannot subsist with-
 out them) and yet never return

ave so much as a morning and even-
 cu- ing sacrifice in the family, in a
 her thankfull acknowledgement of
 alth such bounty. Truly God is ex-
 ber- tremely sleighted in the world,
 and and therefore no marvell if we
 wn be sleighted and rejected by
 the him. Its a sad omen, that they
 ult have not much of God in their
 on, hearts, that have so little of his
 on Name in their lips. I say no
 us more but this, its an infinite
 ent mercy of God to men of this
 ve constitution, that Gods mercies
 ld prove not snares to them, and
 ele their meat their poison. The
 be Lord put their spirits into a
 rts more thankfull frame, and make
 of them more sensible of Gods
 ld due, and their own duty. I know
 ce, I have stept out of my road, but
 ef- it was to bring these negligent
 ch- wanderers into the way. Now
 rn to return to my dear friend.

In

In her ordinary civill communication and converse amongst those she lived withall, she did ever demean herself, to the honour of her profession, in an humble, sweet and winning way: but yet if any controversie did chance to arise in point of Religion, she was passionately zealous in defence of truth: she would through the weaknesse of her spirits then, pant in her eager discourse, and yet contend still, till necessity did enforce her silence. Her heart was extremely averse both to them and their waies, who any way held of superstitious vanities. In a word, she was a sincere, single-hearted, downright Christian, nothing acquainted with the art of guile. She was that which she did seem to be, and did seem to be that which she ought.

And

And now I draw on towards
her last breathing. The morn-
ing in which she died, finding
death to approach; *This is the*
joyfullest day (saith she) *that*
ever mine eyes beheld. Being
recovered out of one of her fits
(for she had extream convul-
sions) she breathed out these
sweet, though imperfect expres-
sions: *I thought I should have*
been with my Saviour before
this time----- Then abruptly as
breath would bear; *My joyes*
are unspeakable. Falling into
another grievous fit, she now
desired, if the Lord so pleased,
that might be her last: and here-
in she was heard in her request:
being in this her last and ex-
tream struggling with death, she
often cried out, *Come Lord,*
come Lord, when Lord, how
long Lord? and at last, *He is*
come,

come, he is come; and with that speech she expressed so much comfort, that she often smiled in this extremity. Lastly, she closed in her breath with this short ejaculation; Lord I desire to breath out my soul unto thee.

Thus she lived, and thus she died; how said I, died! not so, it was a change, not death, a change of place, a change of comforts, a change of inheritance, a change from a goodly earthly promotion here, to a glorious one for ever: In a word, it was but a pinch, that did lead to a Paradise; it was but a day-break to eternall brightnesse. And here, I wish from my heart, it were within the strength and compasse of my weak indeavours, to fasten this precious example upon the thoughts and consciences of the

loft

soft and delicate Ladies of our
age, who seek for nothing more,
as many of their lives doe
peak) then to take out a hea-
ven here on earth, crumbling out
their daies on glorious vanities,
and feeding their hearts and
eyes, with fading, frivolous,
fruitlesse contentments. Oh that
they would but sadly consider,
yet a little, a very little while,
and then comes death, and then
comes judgement, and then
comes eternity, that long day
that will never see an evening;
that deep gulph, that hath in
truth neither bounds nor bot-
tom; and what a melancholly
entrance will they finde into this
everlasting condition, when their
late improvidence shall inforce
them to cry out, in their death-
bed lamentation; Once were
our joyes as full as our desires,
our

our heads were crown'd with
 rose buds, our faces shin'd
 with,—— I tremble to speak
 it in these reforming daies : but
 now, oh now, whither away all
 our glory; our delights are
 perished, yea vanisht, sunk
 and gone, (and see their deceit-
 fullnesse) they have left us no-
 thing behinde them but our
 sins, as so many serpents to sting
 us for all eternity; oh this is a
 long and deadly word, for all
 eternity. These or the like will
 one day be their dolefull com-
 plaints, (and if a deep repen-
 tance intervene not) this will
 be the issue of all their joy. Tru-
 ly it makes my heart bleed in
 me, to see and consider that in
 this juncture of time, when the
 land hath been so long in
 mourning garment, and after so
 much bloud, and fire, and fa-
 mine,

mine, and pestilence, & dreadfull
 desolation in the severall quar-
 ters of this Kingdom, the daugh-
 ters of our Sion are no more sen-
 sible of these judgements which
 have broken in upon us, then
 the stones in the streets; they
 jogge on in their old way, they
 eat the fat, and drink the sweet,
 melt in pleasures, and cloath
 themselves as gloriously as if
 they meant to vie with the Sunne
 at noon day, when it exalts it
 self in its greatest brightnesse:
 they walk with their stretcht out
 necks, and wanton eyes, and
 made complexions; should the
 Lord in the naturall composure
 of their faces, have ingraven
 such black spots in them, as now
 their fancies adde, surely they
 should have looked on them-
 selves as monsters, and have
 thought nature had been a step-
 B mother,

mother, and dealt unkindly with
 them: but now (silly souls)
 because these vain toys are the
 imps of their own sick brains,
 and their own hands have fa-
 shioned them, therefore they
 hugge the work of their own
 inventions, and the beauty
 which God vouchsafes them,
 seems despicable in their eyes.
 Surely our age is worse then
 heathenish in this sinfull liberty;
 for its reported by a faithfull
 hand, that the very Indians, (a-
 mongst whom the Lord hath
 lately vouchsafed some daw-
 ning of the Gospel) do so ab-
 hor the naked brests of women,
 and hair hanging loose, or cut
 as mens hair is, that they have
 made some Laws against them.
 Oh that our English Ladies
 should grow so bold, as to pra-
 ctise that which Indians abhor,
 which

which miserable heathens count
 their shame. Alas, alas, however
 their deluded hearts may flatter
 them for a time, into a self com-
 placency in this their pleasurable
 way, yet as sure as their souls
 do live, it will be bitterneffe in
 the latter end. For, tell me, tell me
 ye shining gallantry, how will
 ye indure it, when ye shall hear
 that terrible voice scunding in
 your ears, *Arise ye dead and come
 to judgement?* when ye shall be-
 hold upon your first peeping
 out of your graves, the world
 on a light fire round about your
 ears, the elements melting with
 heat, the frame of the heavens
 dissolved, hideous cryings of
 the creatures on every side;
 when ye shall finde nothing but
 flames and confusion ready to
 welcome you into the world
 again? how will your hearts
 B 2 melt,

melt, your hands quiver, your
 mindes faint, your knees fall a-
 way like water, when this gloo-
 my day appears ! how will ye
 then, when all your golden op-
 portunities of grace are lost and
 gone, in the sense of your future
 sufferings, even vex your selves
 for your former abominations ?
 These are the eyes which shot
 forth so many envious, amarus,
 lascivious glaunces, now they
 are a terrour to my self ; these
 are the ears which have heark-
 ned to so many base, scurrilous,
 profane, lust provoking songs,
 and now they present nothing
 but everlasting woe and sorrow
 to my soul ; and now, when all
 these things come to passe, which
 way will you turn in the midst
 of these perplexities, whence
 will ye look for succour ? will
 you now addresse your self to
 the

the fountain of mercy, supplicate
 grace from Christ : why, with
 what confidence and comfort
 canst thou expect grace from
 him, to whom thou hast been a
 stranger all thy dayes? here is
 horror enough to confound
 thee, that he hath a fullnesse of
 mercy in him, but none for
 thee; that he hath healing in
 his wings, but none for thy re-
 freshment; he is a gracious in-
 tercessor for others, but in rela-
 tion to thy self, a judge to de-
 signe thee to everlasting tor-
 ments. And what a sad thing is
 it, that love it self, mercy it self,
 sweetnesse it self; the Lambe
 must condemn thee? He that
 hath washed away the sins of
 thousands in his bloud, who
 have beleevd in him, and hath
 also made many, and many ten-
 ders of grace to thy soul, must

now for thy stubborn refusals, separate thee for ever by an irreverfible fentence from the glory of the Lord, and face of the Lamb. Oh think on this, think on this, whofoever you are whom this counfell may concern; lay it ferioufly to heart: betimes whileft your breasts are full of milk, and bones are full of marrow, before the evil daies come, wherein ye fhall fay, I have no pleafure in them.

Seemeth it a light thing in your eyes, that the wrath and indignation of the Lord hath broken forth fo furiously againft this Land: your fex fpeaks tenderneffe and compaffion; why where is the founding of your bowels, where is your pittie to this diftracted Kingdom? will ye not ceafe to provoke the Lord againft his Church, till ye have
impro-

improved your pride to her utter
desolation? This is the time of
Jacobs trouble, and shall it be
your day of triumph? Oh let
the threatnings of the Lord pre-
vail upon you: himself hath
spoken it, *Isa. 22.* that he will
have even the life of those that
let out their affections to unsea-
sonable jollity, when his judge-
ments call for tears: Beleeve his
word and tremble. I beseech
you be content to lose a lust to
save a Land, if you will not for
your own sakes, yet for the king-
domes sake forbear.

Away with your base and
lustfull baits, those black and in-
famous patches in your faces,
which render you odious and
scandalous in the world, and in
every wise mans eye disfigure
you, and lay it close to your
hearts what the Lord hath done
for

for you. Hath he not in this common spoil and calamity, when he hath swept away thousands, (I believe) far more innocent then your selves, graciously provided you places of refuge, and given you your lives for a prey, and will ye now so unkindly requite him, as to turn his grace into wantonnesse, abuse his long-suffering, and trample on his love? What, hath the Lord, think ye, preserved you all along through these bloody times, that you should live to dishonour him? Or can ye possibly imagin, that he hath placed you in the earth, as the Leviathan in the sea, to take your pastime in it? or created you to enjoy a Paradise of pleasures here, and when you have fill'd up your generation, a heaven full of glory hereafter? No, no, beleeve it,

it, the Lord hath no pleasure in
your vanities, your inside beauty
is his delight; the Kings daugh-
ter was all glorious within: a
life of lust and pleasure, is but
the life of a beast, its a life of fol-
ly, not of faith; in a word, its the
shame of Religion, and every
good mans scorn. God expects
we should up and be doing in
your severall vocations, and not
live like unprofitable members
of the earth, to waste and con-
sume the good creatures of God:
certainly it will be your truest
glory here, and your crown of
rejoycing hereafter, under this
light of the Gospel, to lead a
gospel life.

Now if any of this sex to whom I direct this discourse, shall reply hereto and say, *I will walk in the wayes of my heart, and right of my eyes; I will rejoyce in my*

my youth, and my heart shall chear me in my youth : I say no more but this ; Thou that art filthy, be thou filthy still ; thou that art profane, be profane still ; thou that slightest Gods Ordinances, the means of thy salvation, neglect them still ; but take the close, hear thy doom, know thou assuredly, that for all these things God will bring thee to judgement. But on the contrary, art thou in the number of those that fear the Lord, and walkest in his way ? is the joy of the Lord thy strength, and the word of the Lord thy joy ? is thy affection set on thy treasure, and thy treasure set on high ? Oh then well is thee, and happy shalt thou be ; however it shall fare with this sinfull Nation, thou art sure for one : yea, though the earth should move, and the hills be carried
into

into the midst of the sea, yet because thy life is hid in Jesus Christ, thou art as safe as *Noah* in his Ark, when storms and waves surrounded him; thou art above the malice of men, the fury of devils, the power of corruptions; the rock of ages is thy fortresse, thy sunne, thy shield, thy sure repose here, thy sweet repose hereafter; for in his presence is fullnesse of joy,
and at his right hand
are pleasures for
evermore.

* *
*

F I N I S.

